Muhammad The Porn Star: Complete Sexual Freedom

Allah Is The God Of Porn
Muhammad The Porn Star
Adultery
One Wife

Allah Is The God Of Porn

Al-Quran Surah 33

Muhammad's Character Statement.

21 Verily in the messenger of Allah ye have a good example for him who looketh unto Allah and the Last Day, and remembereth Allah much.

Surah 33

50 O Prophet! We have
Made lawful to thee
Thy wives to whom thou
Hast paid their dowers;
And those whom thy
Right hand possesses out of
The prisoners of war whom
God has assigned to thee;
And daughters of thy paternal
Uncles and aunts, and daughters
Of thy maternal uncles
And aunts, who migrated
(From Mecca) with thee;
And any believing woman
Who dedicates her soul
To the Prophet if the Prophet
Wishes to wed her;—this
Only for thee, and not
For the Believers (at large);
We know what We have
Appointed for them as to
Their wives and the captives
Whom their right hands
Possess;—in order that
There should be no difficulty
For thee. And God is
Oft-Forgiving, Most Merciful.
(Yusuf Ali 1934)

Surah 33

50 O Prophet! we allow thee thy wives whom thou hast dowered, and the slaves whom thy right hand possesseth out of the booty which God hath granted thee, and the daughters of thy uncle, and of thy paternal and maternal aunts who fled with thee to Medina, and any believing woman who hath given herself up to the Prophet, if the Prophet desired to wed her--a Privilege for thee above the rest of the Faithful.
(Rodwell 1876)

Surah 33

O thou prophet! verily, we make lawful for thee thy wives to whom thou hast given their hire , and what thy right hand possesses out of the booty that God has granted thee, and the daughters of thy paternal uncle and the daughters of thy paternal aunts, and the daughters of thy maternal uncle and the daughters of thy maternal aunts, provided they have fled with thee, and any believing woman if she give herself to the prophet, if the prophet desire to marry her;--a special privilege this for thee, above the other believers.
(Palmer 1880)

Surah 33

1. 6 The Prophet is closer to the believers than themselves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Mecca), except that ye should do kindness to your friends. This is written in the Book (of nature).
2. 28 O Prophet! Say unto thy wives: If ye desire the world's life and its adornment, come! I will content you and will release you with a fair release.
   29 But if ye desire Allah and His messenger and the abode of the Hereafter, then lo! Allah hath prepared for the good among you an immense reward.
   30 O ye wives of the Prophet! Whosoever of you committeth manifest lewdness, the punishment for her will be doubled, and that is easy for Allah.
   31 And whosoever of you is submissive unto Allah and His messenger and doeth right, We shall give her her reward twice over, and We have prepared for her a rich provision.
   32 O ye wives of the Prophet! Ye are not like any other women. If ye keep your duty (to Allah), then be not soft of speech, lest he in whose heart is a disease aspire (to you), but utter customary speech.
   33 And stay in your houses. Bedizen not yourselves with the bedizenment of the Time of Ignorance. Be regular in prayer, and pay the poor-due, and obey Allah and His messenger. Allah's wish is but to remove uncleanness far from you, O Folk of the Household, and cleanse you with a thorough cleansing.

34 And bear in mind that which is recited in your houses of the revelations of Allah and wisdom. Lo! Allah is Subtle, Aware.

3. 36 And it becometh not a believing man or a believing woman, when Allah and His messenger have decided an affair (for them), that they should (after that) claim any say in their affair; and whoso is rebellious to Allah and His messenger, he verily goeth astray in error manifest.
   37 And when thou saidst unto him on whom Allah hath conferred favour and thou hast conferred favour: Keep thy wife to thyself, and fear Allah. And thou didst hide in thy mind that which Allah was to bring to light, and thou didst fear mankind whereas Allah hath a better right that thou shouldst fear Him. So when Zeyd had performed that necessary formality (of divorce) from her, We gave her unto thee in marriage, so that (henceforth) there may be no sin for believers in respect of wives of their adopted sons, when the latter have performed the necessary formality (of release) from them. The commandment of Allah must be fulfilled.
   38 There is no reproach for the Prophet in that which Allah maketh his due. That was Allah's way with those who passed away of old - and the commandment of Allah is certain destiny -
4. 50 O Prophet! Lo! We have made lawful unto thee thy wives unto whom thou hast paid their dowries, and those whom thy right hand possesseth of those whom Allah hath given thee as spoils of war, and the daughters of thine uncle on the father's side and the daughters of thine aunts on the father's side, and the daughters of thine uncle on the mother's side and the daughters of thine aunts on the mother's side who emigrated with thee, and a believing woman if she give herself unto the Prophet and the Prophet desire to ask her in marriage - a privilege for thee only, not for the (rest of) believers - We are Aware of that which We enjoined upon them concerning their wives and those whom their right hands possess - that thou mayst be free from blame, for Allah is ever Forgiving, Merciful.
   51 Thou canst defer whom thou wilt of them and receive unto thee whom thou wilt, and whomsoever thou desirest of those whom thou hast set aside (temporarily), it is no sin for thee (to receive her again); that is better; that they may be comforted and not grieve, and may all be pleased with what thou givest them. Allah knoweth what is in your hearts (O men), and Allah is ever Forgiving, Clement.
   52 It is not allowed thee to take (other) women henceforth, nor that thou shouldst change them for other wives even though their beauty pleased thee, save those whom thy right hand possesseth. And Allah is ever Watcher over all things.
   53 O Ye who believe! Enter not the dwellings of the Prophet for a meal without waiting for the proper time, unless permission be granted you. But if ye are invited, enter, and, when your meal is ended, then disperse. Linger not for conversation. Lo! that would cause annoyance to the Prophet, and he would be shy of (asking) you (to go); but Allah is not shy of the truth. And when ye ask of them (the wives of the Prophet) anything,

ask it of them from behind a curtain. That is purer for your hearts and for their hearts. And it is not for you to cause annoyance to the messenger of Allah, nor that ye should ever marry his wives after him. Lo! that in Allah's sight would be an enormity.

5. 59 O Prophet! Tell thy wives and thy daughters and the women of the believers to draw their cloaks close round them (when they go abroad). That will be better, so that they may be recognised and not annoyed. Allah is ever Forgiving, Merciful.

(M.M.Pickthall)

Analysis#1

Allah allowed Muhammad complete sexual freedom. The sin of fornication is unknown, and permitted to all Muslims. This contradicts all verses that prohibit such lifestyle.

Surah 4

1. 3 If ye fear that ye shall not be able to deal justly with the orphans, marry women of your choice, two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice.

   4 And give unto the women (whom ye marry) free gift of their marriage portions; but if they of their own accord remit unto you a part thereof, then ye are welcome to absorb it (in your wealth).
2. 19 O ye who believe! It is not lawful for you forcibly to inherit the women (of your deceased kinsmen), nor (that) ye should put constraint upon them that ye may take away a part of that which ye have given them, unless they be guilty of flagrant lewdness. But consort with them in kindness, for if ye hate them it may happen that ye hate a thing wherein Allah hath placed much good.

   20 And if ye wish to exchange one wife for another and ye have given unto one of them a sum of money (however great), take nothing from it. Would ye take it by the way of calumny and open wrong ?

   21 How can ye take it (back) after one of you hath gone in unto the other, and they have taken a strong pledge from you ?

   22 And marry not those women whom your fathers married, except what hath already happened (of that nature) in the past. Lo! it was ever lewdness and abomination, and an evil way.

   23 Forbidden unto you are your mothers, and your daughters, and your sisters, and your father's sisters, and your mother's sisters, and your brother's daughters and your sister's daughters, and your foster-mothers, and your foster-sisters, and your mothers-in-law, and your step-daughters who are under your protection (born) of your women unto whom ye have gone in - but if ye have not gone in unto them, then it is no sin for you (to marry their daughters) - and the wives of your sons who (spring) from your own loins. And (it is forbidden unto you) that ye should have two

sisters together, except what hath already happened (of that nature) in the past. Lo! Allah is ever Forgiving, Merciful.
24 And all married women (are forbidden unto you) save those (captives) whom your right hands possess. It is a decree of Allah for you. Lawful unto you are all beyond those mentioned, so that ye seek them with your wealth in honest wedlock, not debauchery. And those of whom ye seek content (by marrying them), give unto them their portions as a duty. And there is no sin for you in what ye do by mutual agreement after the duty (hath been done). Lo! Allah is ever Knower, Wise.
25 And whoso is not able to afford to marry free, believing women, let them marry from the believing maids whom your right hands possess. Allah knoweth best (concerning) your faith. Ye (proceed) one from another; so wed them by permission of their folk, and give unto them their portions in kindness, they being honest, not debauched nor of loose conduct. And if when they are honourably married they commit lewdness they shall incur the half of the punishment (prescribed) for free women (in that case). This is for him among you who feareth to commit sin. But to have patience would be better for you. Allah is Forgiving, Merciful.

Analysis#2

Is it any wonder Muhammad's contemporaries called him mad? The bible does not permit such a barbaric lifestyle. But it is not surprising that such is the norm. God did say that Ishmael shall be a wild donkey of a man.

The Biblical Account
Genesis 16

11 Yahweh's angel said to her, "Behold, you are with child, and will bear a son. You shall call his name Ishmael, because Yahweh has heard your affliction. 12 He will be like a wild donkey among men. His hand will be against every man, and every man's hand against him. He will live opposed to all of his brothers."

And therefore Muhammad, his descendent, is not a good example. Further to his complete sexual freedom, it's quite obvious that Allah was not revealing any scripture. The entire surah is formulated for the fulfilment of his sexual lust. As also for his convenience are Surah 24 and Surah 66.
Muhammad, impersonating Allah, was providing sexual inventory for himself. In other words, Allah was just a marketing tool. Muhammad deceived all. He encouraged and manipulated the base nature of a wild man to a religious level and declared Allah as the one to whom all such was acceptable. Even the Quran mentions that people called Muhammed mad. Why would they call him mad? Was Muhammad out of his mind? Was he mad?

Surah 7
184 Have they not bethought them (that) there is no madness in their comrade ? He is but a plain warner.

Surah 3
3 He hath revealed unto thee (Muhammad) the Scripture with truth, confirming that which was (revealed) before it, even as He revealed the Torah and the Gospel.

Nor is the claim that the Quran is part of the Torah and the Gospel true.
Unlawful Sexual Relations
Leviticus 18

Yahweh said to Moses, 2 “Speak to the children of Israel, and say to them,
‘I am Yahweh your God.
3 You shall not do as they do in the land of Egypt, where you lived. You shall not
do as they do in the land of Canaan, where I am bringing you.
You shall not follow their statutes.
4 You shall do my ordinances. You shall keep my statutes and walk in them.
I am Yahweh your God.
5 You shall therefore keep my statutes and my ordinances,
which if a man does,
he shall live in them. I am Yahweh.
6 “‘None of you shall approach any close relatives, to uncover their nakedness:
I am Yahweh.
7 “‘You shall not uncover the nakedness of your father, nor the nakedness of
your mother:
she is your mother. You shall not
uncover her nakedness.
8 “‘You shall not uncover the nakedness of your father’s wife.
It is your father’s nakedness.
9 “‘You shall not uncover the nakedness of your sister, the daughter of your
father, or the daughter of your mother, whether born at home or born abroad.
10 “‘You shall not uncover the nakedness of your son’s daughter, or of your
daughter’s daughter, even their nakedness; for theirs is your own nakedness.
11 “‘You shall not uncover the nakedness of your father’s wife’s daughter,
conceived by your father, since she is your sister.
12 “‘You shall not uncover the nakedness of your father’s sister.
She is your father’s near kinswoman.
13 “‘You shall not uncover the nakedness of your mother’s sister,
for she is your mother’s near kinswoman.
14 “‘You shall not uncover the nakedness of your father’s brother.
You shall not approach his wife.
She is your aunt.

15 “‘You shall not uncover the nakedness of your daughter-in-law.
She is your son’s wife.
You shall not uncover her nakedness.
16 “‘You shall not uncover the nakedness of your brother’s wife.
It is your brother’s nakedness.
17 “‘You shall not uncover the nakedness of a woman and her daughter. You shall not take her son’s daughter, or her daughter’s daughter, to uncover her nakedness. They are near kinswomen.
It is wickedness.
18 “‘You shall not take a wife in addition to her sister, to be a rival,
to uncover her nakedness,
while her sister is still alive.
19 “‘You shall not approach a woman to uncover her nakedness,
as long as she is impure
by her uncleanness.
20 “‘You shall not lie carnally with your neighbour’s wife,
and defile yourself with her.
21 “‘You shall not give any of your children as a sacrifice to Molech.
You shall not profane the name of your God. I am Yahweh.
22 “‘You shall not lie with a man as
with a woman. That is detestable.
23 “‘You shall not lie with any animal to defile yourself with it.
No woman may give herself to an animal,
to lie down with it: it is a perversion.
24 “‘Don’t defile yourselves in any of these things; for in all these the nations which I am casting out before you were defiled. 25 The land was defiled.
Therefore I punished its iniquity, and the land vomited out her inhabitants.
26 You therefore shall keep my statutes and my ordinances, and shall not do any of these abominations; neither the native-born,
nor the stranger
who lives as a foreigner among you
27 (for the men of the land that were before you had done all these abominations, and the land became defiled),
28 that the land not vomit you out also, when you defile it,
as it vomited out the nation
that was before you.
29 “‘For whoever shall do any of these abominations, even the souls that do them shall be cut off from among their people. 30 Therefore you shall keep my requirements, that you do not practise any of these abominable customs which were practised before you, and
that you do not defile yourselves with them.
I am Yahweh your God.’”

Muhammad The Porn Star

Complete Sexual Freedom

Surah 33

(49) O Prophet, we have allowed thee thy wives unto whom thou hast given their dower, and also the slaves which thy right hand possesseth, of the booty which God hath granted thee; and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's side and on thy mother's side, who have fled with thee from Makkah, and any other believing woman, if she give herself unto the Prophet, in case the Prophet desireth to take her to wife. This is a peculiar privilege granted unto thee above the rest of the true believers. (50) We know what we have ordained them concerning their wives, and the slaves which their right hands possess: lest it should be deemed a crime in thee to make use of the privilege granted thee; for God is gracious and merciful.

(51) Thou mayest postpone the turn of such of thy wives as thou shalt please, in being called to thy bed; and thou mayest take unto thee her whom thou shalt please, and her whom thou shalt desire of those whom thou shalt have before rejected: and it shall be no crime in thee. This will be more easy, that they may be entirely content, and may not be grieved, but may be well pleased with what thou shalt give every of them: God knoweth whatever is in your hearts; and God is knowing and gracious. (52) It shall not be lawful for thee to take other women to wife hereafter, nor to exchange any of thy wives for them, although their beauty please thee, except the slaves whom thy right hand shall possess: and God observeth all things.

(https://oll.libertyfund.org/title/wherry-the-quran-vol)

Surah 33

50 0 Prophet ! surely We have made lawful to you your wives whom you have given their dowries, and those whom your right hand possesses out of those whom Allah has given to you as prisoners of war, and the daughters of your paternal uncle and the daughters of your paternal aunts, and the daughters of your maternal uncle and

the daughters of your maternal aunts who fled with you; and a believing woman if she gave herself to the Prophet, if the Prophet desired to marry her- especially for you, not for the (rest of) believers; We know what We have ordained for them concerning their wives and those whom their right hands possess in order that no blame may attach to you ; and Allah is Forgiving, Merciful

(English translation of the Quran by Maulana)

Maulana Muhammad Ali's commentary (#2000)

Quote:

The marriages of the Holy Prophet have furnished his critics with the chief implement of attack, and the low-minded missionary has gone so far as to call him a voluptuary, although some of his own revered spiritual leaders were known

to possess as many as a hundred wives. Therefore I give below full particulars regarding the Prophet's marriages. His first marriage was contracted while he was twenty-five years of age, and the widow Khadija whom he married was forty years old, i.e. fifteen years his senior. It was with her, and her alone, that he passed all the years of his youth and manhood until she died three years before the Hejira, when he was already an old man of fifty. This circumstance alone is sufficient to give the lie to those mean carpers who call him a voluptuary. After her death, while still at Mecca, he married Sauda and Ayesha, the latter of whom was his only virgin wife.

Then followed the flight to Medina, and subsequent to the Flight he had to fight many battles with his enemies, the Quraish, or such tribes as sided with the Quraish and persecuted the Muslims. The result of these battles was a great discrepancy between the number of males and females, and as his favourite followers fell in the field of battle fighting with his enemies, the care of their families devolved upon the Prophet and his surviving companions. In the battle of Badr fell Khunais, son of Huzafa, and the faithful 'Umar's daughter Hafsa was left a widow. 'Umar offered her to 'Usman and Abu Bakr in turn, and she was at last married by the Holy Prophet in the third year of Hejira.

Abdulla, son of Jahsh, fell a martyr at Uhud, and his widow Zainab, daughter of Khuzaima, was taken in marriage by the Prophet in the same year. In the next year Abu Salma died, and his widow, Umm-i-Salma, was taken to wife by the Prophet. The events are narrated in the last section, leading to Zainab's divorce by Zaid ; the Prophet married her in the fifth year of Hejira under circumstances already narrated. Umm-i-Habiba was one of his devoted followers who fled to Abyssinia with her husband Ubaidulla, who there became a Christian, and when he died his widow found comfort in being taken as a wife by the Holy Prophet in the seventh year of Hejira.
Besides these widows of his faithful followers whom it fell to his lot to take under his protection, the Prophet took three widows of his enemies in marriage, and in each case this step led to the union and pacification of a whole tribe. These three, Juwairiya, Maimoona, and Safiyya, he married in the years six and seven of Hejira. Regarding one of these, it is sufficient to note that when the Prophet took Juwairiya for a wife, over a hundred families of the tribe of Bani Mustaliq, to which tribe she belonged, were at once liberated by the Muslims.

Thus it will be seen that all the marriages of the Holy Prophet were due either to feelings of compassion for the widows of his faithful followers or to put a stop to bloodshed and ensure union with some tribe. Unquote

Analysis
The explanatory commentary by Maulana Muhammad Ali overlooks the fact that Muhammad had full freedom to engage in sexual activities with his prisoners of war, his nieces, any other women who wanted him and all those who he wanted.

Therefore his argument that “Thus it will be seen that all these marriages of the Prophet were due either to feelings of compassion for the widows of his faithful followers or to put a stop to bloodshed and ensure union with some tribe”, fails. A further proof of this is Zainab who was the wife of Muhammad’s adopted son

Surah 33
(37) And remember when thou saidst to him unto whom God had been gracious, and on whom thou also hadst conferred favours, Keep thy wife to thyself, and fear God: and thou didst conceal that in thy mind which God had determined to discover, and didst fear men; whereas it was more just that thou shouldest fear God. But when Zaid had determined the matter concerning her, and had resolved to divorce her, we joined her in marriage unto thee, lest a crime should be charged on the true believers, in marrying the wives of their adopted sons, when they have determined the matter concerning them; and the command of God is to be performed. (38) No crime is to be charged on the Prophet as to what God hath allowed him, conformable to the ordinance of God with regard to those who preceded him (for the command of God is a determinate decree), (39) who brought the messages of God, and feared him, and feared none besides God: and God is a sufficient accountant. (40) Muhammad is not the father of any man among you; but the Apostle of God and the seal of the prophets: and God knoweth all things.
(https://oll.libertyfund.org/title/wherry-the-quran-vol)

Surah 33
37 And when you said to him to whom Allah had shown favour and to whom you had
shown a favour: Keep your wife to yourself and be careful of (your duty to) Allah; and you concealed in your soul that Allah would bring to light, and you feared men, and Allah had a greater right that you should fear Him. But when Zaid had accomplished his want of her, We gave her to you as a wife, s0 that there should be no difficulty for the believers in respect of the wives of their adopted sons, when they have accomplished their want of them; and Allah’s command shall be performed.
38 There is no harm in the Prophet doing that which Allah has ordained for him :such has been the course of Allah with respect to those who have gone before : and the command of Allah is a decree that is made absolute
(Maulana)

Commentary on Surah 33:37 by Maulana Muhammad Ali(#1991) Quote:
This verse consists of two distinct and separate parts, the first dealing with Zaid’s divorce of Zainab, and the second, beginning with but when Zaid had accomplished, etc., with the Holy Prophet’s marriage with Zainab. As Christian criticism leans in the direction of attaching too much importance to anything derogatory to the reputation of the Holy Prophet, a full explanation of the events in connection with this marriage is necessary. Zaid belonged to the tribe of Kalb,

and was taken prisoner in childhood and sold as a slave at Mecca, where he was bought by Khadija's brother, who gave him over to his sister, and she in her turn presented him to the Holy Prophet, who, as was his wont, liberated him; but Zaid was so much attached to the Holy Prophet, that when the Prophet gave him the option to accompany his father to his home or to remain with him, Zaid chose the latter course. On account of his great attachment, Zaid was called the son of Muhammad, and he was one of the early converts to Islam. It is to these events that the opening words of the verse refer when they speak of Zaid as being one to whom Allah as well as the Prophet had shown favour.

Zainab was the daughter of the Prophet's own aunt, Umaima, daughter of Abdul Muttalib; she was one of the early converts to Islam. and the Holy Prophet proposed to her brother that she should be given in marriage to Zaid. Both brother and sister were averse to this match, and only yielded under pressure from the Holy Prophet, for which see the last note. It is related that they both desired that the Holy Prophet himself should marry Zainab (Rz), but the Prophet insisted that she should accept Zaid.

The marriage was, however, not a happy one. Zainab was harsh of temper, and she never liked Zaid on account of the stigma of slavery which attached to his name.

Differences arose, and Zaid expressed a desire to the Holy Prophet of divorcing Zainab. The news was grieving for the Prophet, for it was he who had insisted upon the marriage, and he therefore advised Zaid not to divorce her. He feared that people would object that a marriage which had been arranged by the Prophet was unsuccessful. It is to this circumstance that the words refer, and, you feared men, and Allah had a greater right that you should fear Him. It is also to the same matter that the words and you concealed in your soul what Allah would bring to light refer, for the Prophet did not like that the disagreements between Zainab and Zaid should become generally known. The Prophet's injunction to Zaid not to divorce his wife is contained in unmistakable terms in the Holy Qur-An. But it was all in vain, and Zaid at last divorced Zainab.

After she was divorced the Holy Prophet took her in marriage, that being the wish of the lady and her relatives before her marriage with Zaid, and the Prophet was, now that the marriage arranged by him proved unsuccessful, morally bound to accept the wishes of the lady and her relatives. Moreover, the Qur-An had declared against an adopted son being regarded as if he were a real son, and now there was an opportunity when the Holy Prophet could by his own example deal a death-blow to that custom. This reason is plainly given in the second part of the verse : We gave her to you as a wife, so that there should be no difficulty for the believers in respect of the wives of their adopted sons. The Quran does not give any other reason for the marriage.

This simple story is made the basis of a mean attack upon the Holy Prophet. It is stated that the Prophet, having seen Zainab by chance through a half-open door, was fascinated by her beauty, and that Zaid, having come to know of this, divorced her, and then she became the Prophet's wife, That Muir and Arnold, not to mention more,prejudiced writers, accept this, only shows how far religious prejudice may carry "criticism." It is admitted that Zainab was the daughter of the Prophet's real aunt; it is admitted that she was one of the early believers in Islam who fled to Medina; it is admitted that the Prophet himself had arranged the marriage between Zaid and Zainab; and finally it is admitted that Zainab desired, as did also her brother, before she was married to Zaid, that she should be taken in marriage by the Holy Prophet, What was it then which prevented the Holy Prophet from marrying her when she was a virgin? Had he not seen her before? He was so closely related to her that on the face of it such a supposition is absurd. Then, there was no seclusion of women before Zainab's marriage with the Prophet, a fact the truth of which is attested by Muir himself. Having not only seen the lady when she was a virgin, but knowing her full well on account of her close relationship to him and her early belief in Islam, while both the lady and her relatives were desirous that the Prophet should take her for a wife, what was it that made her beauty so unattractive to him when she was a virgin, while the same beauty seen through a half-open door at a later date so fascinated his heart that he ruthlessly disregarded the close spiritual and friendly relationship existing ' between Zaid and himself? The story is so absurd that any man possessing ordinary common sense would unhesitatingly reject it, but Christian prejudice is too strong for even such unblushing calumny.

1992 It being lawful for the Prophet to marry Zainab, he should not have refrained merely for fear that some men might object to it. In fact, the Prophet's insisting at first that Zainab should marry Zaid, and her yielding to it at last only in deference to the Prophet's wishes, followed by disagreement and ultimate divorce, had given such a shock to Zainab that the only way to remove it was that the Prophet himself should yield to that which he had at first rejected, viz. the taking of Zainab in marriage for himself. It was out of sympathy with Zainab's feelings, and not from any desire on his own part, that the Prophet married her, for his own wishes, previous to her marriage with Zaid, were against it. But when she had shown her submission and faithfulness by accepting a match against her own desires, and it was Zaid now who would not retain her, the Prophet could no longer justifiably treat the lady's wishes with indifference.Unquote

Analysis

The Quran made all obligations of a father to his adopted son a mockery. Thus all adoptions viewed by Islam are without value. An orphan female raised by a foster family has nil privileges as a daughter. The Quran is careful not to call these orphans adopted. Neither an adopted son nor an orphan have any higher status than a slave. Marriage with a widow would not grant the widow's children

any soft spot in their step-father's heart. Maulana fails to notice that his very commentary provides evidence that Muhammad was not a prophet.

Surah 4
(3) And if ye fear that ye shall not act with equity towards orphans of the female sex, take in marriage of such other women as please you, two, or three, or four, and not more. But if ye fear that ye cannot act equitably towards so many, marry one only, or the slaves which ye shall have acquired. This will be easier, that ye swerve not from righteousness. And give women their dowry freely; but if they voluntarily remit unto you any part if it, enjoy it with satisfaction and advantage. (https://oll.libertyfund.org/title/wherry-the-quran-vol)

Surah 4
3 And if you fear that you cannot act equitably towards orphans, then marry such women as seem good to you, two and three and four; but if you fear that you will not do justice" (between them), then (marry) only one or what your right hands possess; this is more proper, that you may not deviate from the right course.
(Maulana)

And Commentary(#536)
It may be added here that polygamy in Islam is both in theory and in practice an exception, not a rule, and as an exception it is a remedy for many of the evils especially prevalent in European society. It is not only the preponderance of females over males that necessitates polygamy in certain cases, but there is a variety of other circumstances which require polygamy to be adopted under exceptional circumstances, not only for the moral but also for the physical welfare of society. Prostitution, the great evil of civilization, which is a real canker, with its concomitant increase of bastardy, is practically
unknown to countries where polygamy is allowed as a remedial measure.

The Biblical Account
Exodus 21
7 "If a man sells his daughter to be a female servant, she shall not go out as the male servants do. 8 If she doesn't please her master, who has married her to himself, then he shall let her be redeemed. He shall have no right to sell her to a foreign people, since he has dealt deceitfully with her. 9 If he marries her to his son, he shall deal with her as a daughter. 10 If he takes another wife to himself, he shall not diminish her food, her clothing, and her marital rights. 11 If he doesn't do these three things for her, she may go free without paying any money.

Leviticus 20
10 "'The man who commits adultery with another man's wife, even he who commits adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death.

11 “‘The man who lies with his father’s wife has uncovered his father’s
nakedness. Both of them shall surely be put to death.
Their blood shall be upon themselves.
12 “‘If a man lies with his daughter-in-law, both of them shall surely
be put to death. They have committed a perversion.
Their blood shall be upon themselves.
13 “‘If a man lies with a male, as with a woman, both of them have
committed an abomination. They shall surely be put to death.
Their blood shall be upon themselves.
14 “‘If a man takes a wife and her mother, it is wickedness. They shall be
burned with fire, both he and they, that there may be
no wickedness among you.
15 “‘If a man lies with an animal, he shall surely be put to death; and
you shall kill the animal.
16 “‘If a woman approaches any animal and lies with it, you shall
kill the woman and the animal. They shall surely be put to death.
Their blood shall be upon them.
17 “‘If a man takes his sister—his father’s daughter, or his mother’s
daughter—and sees her nakedness, and she sees his nakedness, it is a shameful
thing. They shall be cut off in the sight of the children of their people.
He has uncovered his sister’s nakedness.
He shall bear his iniquity.
18 “‘If a man lies with a woman having her monthly period, and uncovers her
nakedness, he has made her fountain naked, and she has uncovered the fountain
of her blood. Both of them shall be cut off
from among their people.
19 “‘You shall not uncover the nakedness of your mother’s sister, nor of your
father’s sister, for he has made his close relative naked. They shall bear their
iniquity. 20 If a man lies with his uncle’s wife, he has uncovered
his uncle’s nakedness. They shall bear
their sin. They shall die childless.
21 “‘If a man takes his brother’s wife, it is an impurity. He has uncovered
his brother’s nakedness.
They shall be childless.

Matthew 22

23 On that day Sadducees (those who say that there is no resurrection) came to him. They asked him, 24 saying, “Teacher, Moses said, ‘If a man dies, having no children, his brother shall marry his wife and raise up offspring for his brother.’ 25 Now there were with us seven brothers. The first married and died, and having no offspring left his wife to his brother. 26 In the same way, the second also, and the third, to the seventh. 27 After them all, the woman died. 28 In the resurrection therefore, whose wife will she be of the seven? For they all had her.”

29 But Jesus answered them, “You are mistaken, not knowing the Scriptures, nor the power of God. 30 For in the resurrection they neither marry nor are given in marriage, but are like God’s angels in heaven. 31 But concerning the resurrection of the dead, haven’t you read that which was spoken to you by God, saying, 32 ‘I am the God of Abraham, and the God of Isaac, and the God of Jacob?’Exodus 3:6 God is not the God of the dead, but of the living.”

1 Corinthians 7

25 Now concerning virgins, I have no commandment from the Lord, but I give my judgement17 as one who has obtained mercy from the Lord to be trustworthy. 26 Therefore I think that because of the distress that is on us, that it’s good for a man to remain as he is. 27 Are you bound to a wife? Don’t seek to be freed. Are you free from a wife? Don’t seek a wife. 28 But if you marry, you have not sinned. If a virgin marries, she has not sinned. Yet such will have oppression in the flesh, and I want to spare you. 29 But I say this, brothers: the time is short, that from now on, both those who have wives may be as though they had none; 30 and those who weep, as though they didn’t weep; and those who rejoice, as though they didn’t rejoice; and those who buy, as though they didn’t possess; 31 and those who use the world, as not using it to the fullest. For the mode of this world passes away. 32 But I desire to have you to be free from cares. He who is unmarried is concerned for the things of the Lord, how he may please the Lord; 33 but he who is married is concerned about the things of the world, how he may please his wife. 34 There is also a difference between a wife and a virgin. The unmarried woman cares about the things of the Lord, that she may be holy both in body and in spirit. But she who is married cares about the things of the world—how she may please her husband. 35 This I say for your own profit; not that I may ensnare you, but for that which is appropriate, and that you may attend to the Lord without distraction. 36 But if any man thinks that he is behaving inappropriately toward his virgin, if she is past the flower of her age, and if need so requires, let him do what he desires. He doesn’t sin. Let them marry. 37 But he who stands steadfast in his heart, having no urgency, but has power over his own will, and has determined in his own heart to keep his own virgin, does well. 38 So then both he who gives his own virgin in marriage does well, and he who doesn’t give her in marriage does better.
39 A wife is bound by law for as long as her husband lives; but if the husband is dead, she is free to be married to whomever she desires, only in the Lord. 40 But she is happier if she stays as she is, in my judgement, and I think that I also have God’s Spirit.

Hebrews 13

4 Let marriage be held in honour among all, and let the bed be undefiled; but God will judge the sexually immoral and adulterers.

Adultery

Proverbs 6
32

He who commits adultery with a woman is void of understanding.
He who does it destroys his own soul.

Matthew 5
27 "You have heard that it was said, 'You shall not commit adultery;'Exodus 20:14 28 but I tell you that everyone who gazes at a woman to lust after her has committed adultery with her already in his heart. 29 If your right eye causes you to stumble, pluck it out and throw it away from you. For it is more profitable for you that one of your members should perish than for your whole body to be cast into Gehenna. 30 If your right hand causes you to stumble, cut it off, and throw it away from you. For it is more profitable for you that one of your members should perish, than for your whole body to be cast into Gehenna.
31 "It was also said, 'Whoever shall put away his wife, let him give her a writing of divorce,'
Deuteronomy 24:1 32 but I tell you that whoever puts away his wife, except for the cause of sexual immorality, makes her an adulteress; and whoever marries her when she is put away commits adultery.

One Wife

1 Corinthians 7
Now concerning the things about which you wrote to me: it is good for a man not to touch a woman. 2 But, because of sexual immoralities, let each man have his own wife, and let each woman have her own husband. 3 Let the husband give his wife the affection owed her, and likewise also the wife her husband. 4 The wife doesn't have authority over her own body, but the husband. Likewise also the husband doesn't have authority over his own body, but the wife. 5 Don't deprive one another, unless it is by consent for a season, that you may give yourselves to fasting and prayer, and may be together again, that Satan doesn't tempt you because of your lack of self-control.
6 But this I say by way of concession, not of commandment. 7 Yet I wish that all men were like me. However each man has his own gift from God, one of this kind, and another of that kind. 8 But I say to the unmarried and to widows, it is good for them if they remain even as I am. 9 But if they don't have self-control, let them marry. For it's better to marry than to burn. 10 But to the married I command—not I, but the Lord—that the wife not leave her husband 11 (but if she departs, let her remain unmarried, or else be reconciled to her husband), and that the husband not leave his wife.
12 But to the rest I—not the Lord—say, if any brother has an unbelieving wife, and she is content to live with him, let him not leave her. 13 The woman who has an unbelieving husband, and he is content to live with her, let her not leave her

husband. 14 For the unbelieving husband is sanctified in the wife, and the unbelieving wife is sanctified in the husband. Otherwise your children would be unclean, but now they are holy. 15 Yet if the unbeliever departs, let there be separation. The brother or the sister is not under bondage in such cases, but God has called us in peace. 16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife? 17 Only, as the Lord has distributed to each man, as God has called each, so let him walk. So I command in all the assemblies.